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HISTORY OF BAPTISTS, AND OF BAPTIST PRINCIPLES.

CENTURY THIRTEENTH.

THE severities commenced in the last century against the humble followers of Christ, were continued in the present one with unabated violence. In truth, they were increased and reduced to system, that none might escape from the grasp of the priestly persecutors. The cruelties hitherto employed having tended to *scatter* rather than *destroy* the advocates of true religion, the Papal authorities enforced on princes the guilty duty of hunting out in order to extirpate, the "heretics" who, notwithstanding the violence of Rome, abounded in all parts of Europe.

With the spirit that prevailed at Rome, it would have been vain to expect any other course than that of intense persecution. The Popes, says Mosheim, writing of this century, "behaved rather like tyrants than rulers, and showed manifestly, in all their conduct, that they aimed at an absolute and unlimited dominion. The Popes, more especially, inculcated that pernicious maxim: 'That the Bishop of Rome is the *supreme lord of the universe*, and that neither princes nor bishops, civil governors, nor ecclesiastical rulers, have any lawful power in church or state, but what they derive from him.'"* The same writer also says of the church, that the deplorable abuses and corruptions that hitherto had reigned, "were nevertheless increased in this century, instead of being reformed, and the religion of Christ continued to suffer under the growing tyranny of fanaticism and superstition." To persecute, torture, and destroy, were but the natural issues of this awfully corrupt condition of both priest and people; and having so clearly lost all sense of the Divine, it was but a short step in advance to abandon every mark and feature of the human.

It was not long before this corruption begun to bear its appropriate fruits, for in 1206 appeared for the first time in the world, that monstrous establishment of

* "*The love of money*," had no mean share in the creation and pertinacity of this enormous assumption. It is recorded that Pope Gregory the IX. extracted from England "in the course of a very few years" of this century, no less a sum than 950,000 marks, which is supposed to be equal to £15,000,000 of our present money! To be "*supreme lord of the universe*," meant the supreme command of money; and the desire to prevent this astounding robbery of the country began to give, in the reign of Edward the III., a distinct form to the design of throwing off the Roman yoke.

pride and cruelty THE INQUISITION, whose earliest blow was aimed at the Albigenses, in and around Narbonne. To give all possible weight and influence to this odious and execrable institute, the Popes prevailed with several European Princes, but especially with the Emperor Frederic the II., and Lewis IX., King of France, to enact the most rigorous laws against "heretics," and to commit to the flames those who should prove obdurate. They were also urged to maintain the inquisitors in office, and to grant them protection in the most public and solemn manner. In a word, they were to degrade themselves into becoming the ready instruments of death by preserving in office the shedders of innocent blood,—the black agencies of all the mischief. Political authority, princely dignity, independent Sovereign rights,—*all* were to be surrendered at the bidding of an inhuman priesthood. During the outbreak of this priestly fury, it is computed that more than a million of these faithful "witnesses" for God were put to death. So fiercely active were the priests in the arrest of these unoffending Christians, that at one time the inquisitors themselves complained that it was impossible to defray the charges of their subsistence, or to build prisons fast enough to hold them all.

The Waldenses became the next victims of this brutal rage. These pious people had spread into various parts of Europe, and a large number of them were found in Spain. Here, in the province of Arragon, the inquisition was established in 1232, and proceeded to hunt out, to torture, to burn and destroy all who had not received "the mark of the beast on their forehead." The dragon belched out its poison against them, and they soon became but as stubble to the flames. An intelligent author (Goadby) writes:—"It is enough to make the blood run cold, to read of the horrid murders and devastations of this time; how many poor innocent Christians were sacrificed to the blind fury and malice of their enemies. It is computed, that in France alone, were slain five hundred thousand. And what was the consequence of these shocking barbarities? No writer can better inform us than the wise and moderate historian, Thuanus. He says:—"Against the Waldenses, when exquisite punishments availed little, and the evil was exasperated by the remedy which had been unseasonably applied, and their number increased daily, complete armies were at length raised, and a war of no less weight than what our people had waged against the Saracens was decreed against them; the event of which was, that they were rather slain, put to flight, and spoiled everywhere of their goods and dignities, and dispersed here and there, than that, convinced of their error, they repented. So that they who at first had defended themselves by arms, at last, overcome by arms, fled into Provence and the neighbouring Alps of the French territory, and found a shelter for their life and doctrine in those places. Part withdrew into Calabria, and continued there a long while, even to the pontificate of Pius IV.; part passed into Germany, and fixed their abode among the Bohemians, and in Poland and Livonia; others, turning west, obtained refuge in Britain."

P. Perin in his history gives the following dreadful particulars, among others, of the sufferings of these primitive disciples of Christ:—"First, they were excommunicated and anathematized by the Pope: then they were confiscated, imprisoned, tortured, publicly disgraced, shown upon scaffolds, wearing mitres in derision, spit upon, their ears cut off, their flesh plucked off with pincers, drawn with horses, dragged up and down, broiled, roasted, stoned to death, burnt, drowned, beheaded:—but God carried them through wonderfully, so that they could rejoice and glory in their tribulations, that they were accounted worthy to suffer for Christ's sake." And Danvers remarks: "This was the people that bore so great a witness for *believers'*, and so firmly opposed *infants' baptism*." The crusade against them consisted of five hundred thousand men; more than three hundred gentlemen's seats were utterly destroyed, and a number of walled towns were levelled with the ground.*

As the reader may not have a clear knowledge of the terrible nature of an

* The commander-in-chief of this murderous army was Simon de Montford, Earl of Leicester, *an Englishman!!* A second army, equally furious and cruel, was commanded by *Alice, the Earl's wife!!* Blush, Britain, that thy free soil ever gave birth to such monsters.

excommunication by the Pope, the following copy of one given by Henry (Vol. viii. 37) from Wanley's Catalogue, will be read with painful interest:—"Let them be accursed eating and drinking, walking and sitting; speaking and holding their peace; waking and sleeping; in house and in field; on water and on land, in all places. Cursed be their heads and their thoughts; their eyes and their ears; their tongues and their lips; their teeth and their throats; their shoulders and their breasts; their feet and their legs; their thighs and their inwards. Let them remain accursed from the bottom of the foot to the crown of the head, unless they bethink themselves and come to satisfaction. And just as this candle is deprived of its present light, so let them be deprived of their souls in hell."

This fearful anathema, this priestly curse, is one dark proof among many of the baleful and depraved spirit of pure Popery. It is here displayed in its native colours, and brings forth in this spontaneous manner its own proper fruits. Yet these men were the professed followers of Him whose command it is, "Bless, and curse not!" But as if they abjured his faith altogether, and defied his authority to the utmost, in the above wicked anathema, they "*Curse* and bless not." Never upon earth was religion so grossly outraged among mankind.

Nor did the Paterines escape. In 1210 their large numbers and zeal, excited the envy and opposition of Huge, the Bishop of Ferrara, in Italy, who obtained an edict of the Emperor Otho IV. for their suppression, but this was confined to Ferrara. Five years after, Pope Innocent III. held a council at Lateran, and denounced anathemas against heretics of all descriptions, and those lords and bailiffs who allowed them a place on their estates; and in 1220, Pope Honorius III. procured an edict of Frederick II., on the day of his coronation, which extended over the whole of the imperial cities, thus giving more ample scope to the power of the destroyer. And in 1233 a monument was placed in the square of Milan, with an inscription to the honour of Oldrad, the governor of that city, for his zeal and success in the capture, punishment, and destruction of the followers of Christ. But with all their fire and fury, they failed to destroy the Paterine Church, for in 1259 that of Alba consisted of above five hundred members, that of Conrezzo of more than 1,500, and that at Bagnole of about 200. In various parts, the Paterines had 4,000 members of churches, and notwithstanding all their suffering God interfered to preserve them alive in the world. And it was no less remarkable with the Albigensians, for notwithstanding the loss of "*one million of inoffensive lives*," yet in 1260, they are credibly reported to have numbered 800,000 persons. Their preservation illustrated the silent working of that Almighty power whose word proclaims to *all* the agencies of darkness, "Thus far shall ye come, but no farther;" and whose still small voice in every age has proved, that against the true church of God "the gates of hell shall never *prevail*."

That these fierce persecutions were invigorated, if not prompted, by the hatred of the church of Rome to believers' baptism, and its stern determination to maintain that of infants, will scarcely admit of doubt. So far back as 1050, Pope Leo IX. addressed a decretal epistle to the Bishop of Aquitain (where Waldenses abounded), in which he "*commanded* that young children should be baptized because of original sin." This Romish decree plainly pointed at the Waldensian practice of believers' baptism which it aimed to supersede. And Dr. Wall, referring to the Lateran Council under Pope Innocent III., of persecuting celebrity, which denounced anathemas against all heretics, declares that this Council *enforced* infant baptism, because heretics taught it was to no purpose to baptize children. From all the evidence bearing upon the subject, it may be fairly inferred that on whatever other points these "heretics" insisted, it was their firm adherence to believers' baptism, and their hostility to that of infants, that *chiefly* aroused the cruel spirit, and brought upon them the remorseless vengeance of the church of Rome. Contending as they did that the Scriptures *alone*, and not popes or princes, were the rule of conscience, and believers' baptism the divinely appointed mode of entering the church, they virtually ignored the whole power of Rome, with its political satellites, and thus committed the unpardonable sin of obeying God rather than man. In the eyes of corrupt

churches, this is the greatest trangression under the sun; hence in 1229, the inquisition at Toulouse proceeded to forbid the use of the Scriptures in the vulgar tongue, being well aware that the free employment of the word of God would continue to be fatal to all their schemes of darkness and corruption.*

The Picardians in Bohemia were equally true to Scripture, to believers' baptism, and eventually were equal sufferers with the Albigenses, the Waldenses, and the Paterines. They were a quiet, gentle, loving people, and neither took oaths, bore arms, or inflicted punishment. They were particularly careful to guard and teach the great doctrine of justification by faith, considering it "the sum of all Christianity and piety." Denying infant baptism, they too incurred the hatred of the Roman church, and were duly honoured by becoming martyrs to its persecuting rage; yet from the remains of this pious, gentle people, there arose in after years those eminent men Huss and Jerome of Prague.

These frequent and bloody persecutions *established infant-baptism*, and drove the ancient and more scriptural rite of believers' baptism into the nooks and corners of Europe, unapproachable even by the eagle-eyed Inquisition itself. Yet it is something in favour of baptism by immersion to be able to say that it continued the unquestioned law of the church for 1300 years. The celebrated Bossuet, though a Papist, admits this when, in confuting a Protestant, he says:—"In fine, we read not in the Scripture that baptism was otherwise administered; and we are able to make it appear by the Acts of Councils, and by the ancient Rituals, that for 1300 years baptism was thus administered throughout the whole church, as far as was possible." He further adds:—"As for infants, those of the pretended reformed religion indeed say, their baptism is founded on Scripture, but they produce no passage express to that purpose, but argue from very remote, not to say very doubtful and even very false consequences. 'Tis certain, that all the proofs they bring from the Scripture on this subject have no force at all, and those that might have some strength are destroyed by themselves." This evidence as to the antiquity of baptism by immersion, is confirmed by Dr. Whitby, in his notes on Romans vi. 4. "It being so expressly declared here that we are *buried with Christ in baptism* by being buried under water, and the argument to oblige us to a conformity to his death, by dying to sin, being taken hence; and this *immersion* being religiously observed by ALL CHRISTIANS FOR THIRTEEN CENTURIES, and approved by our church; and the change of it into sprinkling, even without any allowance from the Author of this institution, being that which the Romanist still urgeth to justify his refusal of the cup to the laity; it were to be wished that this custom might be again of general use." With testimony such as this to the scriptural origin of baptism by immersion,—having evidence which none can successfully impeach, that for THIRTEEN CENTURIES immersion alone was the acknowledged law of the church, let not Baptists be afraid of a bold vowal of their belief, nor timid in the work of its extension. It was faithfully maintained by a noble company in the Albigenses, the Waldenses, the Paulicians, the Paterines, and the Picardians; they honoured it in life, and they set their seal to its sanctity and value in a martyr's death, which they met with more than a hero's firmness. May these noble men never want for equally noble successors.

Two observations remain to be made on this century's history, as worthy of notice. First. The depravity of the clergy may be inferred from a canon made at a synod held at Oxford in 1222, by Cardinal Langton, by which "clergymen are prohibited to keep concubines publicly in their own houses, or to go to them in other places so openly as to occasion scandal." And second, while the "noble army of martyrs" found no mercy under a *Christian* Pope, the Mahommedans in Spain granted all who sought their protection a safe asylum. Even the followers of the false-prophet were more humane than "the Man of Sin."

A.

* It is a rather singular coincidence as indicative of spreading light, that the only "heretic" in England during the thirteenth century of whom we have any distinct account was one Richard Knapwell, *a Dominican Friar*. Among other propositions maintained by this bold man, was the following:—"That in articles of faith, a man is not bound to rest on the authority of the Pope, or of any priest or doctor; but that the Holy Scriptures, and right reason, are the only foundation of our assent."—Vide Henry's History, Vol. viii. page 23.

THE SINNER WOMAN.

From the Italian.

"And he said to the woman, Thy faith hath saved thee, go in peace." Luke vii. 50.

He that would know the soft and tender spirit of Jesus of Nazareth, let him go and look upon him in the Pharisee's house, in the act of receiving at his feet the most guilty and the most contrite of women, the first that has gone to him for no other object than pardon of sin.

Hitherto none had had recourse to him but those afflicted with blindness, lameness, or bodily infirmity; and we know by experience how graciously he healed the sick, made the lame to walk, and raised the dead; but we know not yet how he would treat those who asked for the healing of their souls,—wounded by sin. This woman comes to set our doubts at rest; and we need no other example. Great is the sinner, for she was infamous as such in Jerusalem: "A woman in the city which was a sinner." Full and unreserved the pardon, for it was extended to all her sins. "Her sins, which are many, are forgiven." Great was the mercy—all free grace. Great was her gratitude, for it was all love.

Now, sinners, you may once for all understand that under the law of grace, though you hear of repentance, it is not the fasts proclaimed by an Ezekiel, nor the yoke of a Jeremiah, nor the reproaches nor fiery indignation of a Micah. Let these prophets go through the streets of Babylon and Samaria, bruised and naked, and with the yoke upon their necks, to arouse the hardened hearts of their countrymen with the emblems of bondage and degradation. For those who are not to receive "the spirit of bondage again unto fear," (Rom. iii. 15) arises a new prophet, who, without parade of war or of arms, runs his peaceful course, winning hearts unto him for his trophies, and changing repentance into love. And if there be one sinner still kept back from penitence by fear, to him would I say, "Fear not, fall at those feet still warm with the kisses and the tears of this pardoned sinner, and ask her what it cost her to obtain her pardon from her Lord." She will tell thee "I was in misery, and he helped me; I was labouring and heavy laden with the burden of my sins; I came unto him, and he gave me rest." Yes, to all who fear that the greatness of their sins shut them out from mercy, I would say as our Lord did to Simon, "Seest thou this woman?" But why do I say "I?" Do thou, Eternal Word of the Father, speak to the souls of all, in that tone of mercy and love which thrilled through the heart of this contrite one!

But look upon her, not only for encouragement, but for example also. She delayed not to repair to Christ. Had she counselled with flesh and blood, would they not have urged that this was no fit time for her purpose; that no place could be so little favourable to her intentions as the house of a Pharisee; no place less adapted for a penitent than a banquetting hall; no accompaniments to sighs of remorse less appropriate than the shouts and laughter of guests? Then how could she venture to approach that threshold? how intrude herself into that apartment? She, a woman, uninvited, unknown, or perhaps but too well known, to those guests who would behold her with astonishment, and receive her with insult. But all is nothing to her. It is not any mere regard to man's opinion that can now keep her back. She runs, like a wounded deer, to bathe in the fountain, at the instant she feels the wound. She has a sore disease, and she longs to be healed; and every moment's delay, by delaying the cure, aggravates the disease.

Behold her entering the guest-chamber, and advancing towards Jesus of Nazareth. Behold her! She does not speak!—her grief has no language but tears. Her heart tells her which of all assembled there is Jesus; but she ventures not to present herself before him. No; standing behind him, she breaks at his feet the alabaster box,—her heart was already broken, she pours out upon him the perfumes,—her affections have already all been poured out upon him.

She wiped with her hair (that hair which had hitherto ministered only to vanity) his feet, that she had washed with tears, from eyes which he alone had taught to weep for sin. He had made her tears to flow; and he turned, in his exceeding compassion, to dry those tears. "He turned to the woman," turned to her with a look of pardoning mercy, "Thy sins are forgiven thee."—"Thy faith hath saved thee, go in peace." Observe, the Divine Redeemer says not one word of a new life, of self-government, of moral restraint. And why? Because he knew that she loved much; and he knew that love knows of no sorrow for sin that does not lead to the forsaking of sin; and though man might think that the pardoned sinner would never again bestow one thought upon his past sins, he knew that it is after pardon that the sinner begins to see them as they really are, —begins to know them in all their enormity,—begins to weep for them, because he then regards them as committed against a God who has shown himself "ready to pardon, slow to anger, and of great goodness." "Is it indeed possible?" cried the penitent, "can it be true? All my sins, all the countless transgressions of my most abandoned life are pardoned; and upon what conditions? for what price? Did Jesus ask aught of me when I presented myself to him? Did he frown upon me? Did he say one word of my sins? Before I dared to ask pardon of him he pardoned me. I had not the face to ask it, but he had the heart to grant it. He forgave me, and instead of punishment he gave me peace;—'Go in peace.'" Is the transition from the hands of Divine justice to the bosom of infinite mercy so easily effected? Does the friendship of God cost so little? Oh! infinite mercy of my Lord, why was I so long so blind unto thee? Thou didst show all long-suffering, thou didst wait for me, thou didst stretch forth thine hands unto me, thou didst predestine me to partake of thy love, and I, wretch that I am! I offended and braved thee. Can I ever know peace? Peace for me? Peace for me! Yes, yes; the mouth of the Lord hath spoken it! Already I feel it stilling the tumult within, healing the wounded spirit, and binding up the broken heart."

"Her sins, which are many, are forgiven, therefore she loved much." And no storm of persecution against her Divine Master could tear her from his sacred feet; even in the hour of his death she clung to him closer than before. Friends might desert—apostles forsake him—Peter deny him—but not Mary Magdalene. She follows him to the hill of ignominy; she stands by the cross, there to behold the fearful price, the heavy cost of the pardon so free to her; and she abandons him not with life, but follows him to the grave. His disciples may delay their coming, others may dread the armed guards, she goes thither the first, and stays to the last. For her, suffice not the stone rolled away—the empty sepulchre—the disappearance of the body of her beloved Master—the angel's assurance that he is not there; all beside are satisfied—all retire from the grave, but she stirs not till she once more hears that well-known voice that had bid her go in peace, once more hears it calling her in condescending tenderness, "Mary."

Lord Jesus, penetrate every heart with one of those looks, which, fall where they will, draw tears; and give unto us to hear from thy gracious lips, "Thy sins are forgiven thee, go in peace."

SANCTIFIED, PRESERVED, AND CALLED.

Leaves from my Note Book.

By a Yorkshire Preacher.

(No. 14.)

"Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Christ Jesus, and called. Mercy unto you, and peace and love be multiplied."—Jude 1, 2.

Jude opens his short yet important epistle by giving us boldly his name, office, and relationship. As the names Jude, Judah, and Judas are the same, and might be applied indiscriminately to one person, some might count the name

a good one, inasmuch as it was the name of one of the sons of the patriarch Jacob, from whose loins Christ sprang; and others might consider it a bad one, seeing that it was the name of Christ's base betrayer. It is a comfort, however, to know that the Lord will never make mistakes on account of similarity of names; so that whether we have the name of some good person, or the name of some bad person is of little difference in the long run. No child ever goes to heaven because its parents gave it a scriptural name, neither shall any child be lost because it happens to have one of heathenish origin. Jude rejoiced that he was "the servant of Jesus Christ." This was the main thing. To be a servant of earthly kings, princes, or lords, is thought by some to be a great honour; if so, how much greater honour is it to sustain the office of servant to him who is "King of kings, and Lord of lords!" Do servants of earthly kings stand in their presence, so the servants of king Jesus, stand before him, wait upon him and enjoy his royal favours. Earthly monarchs may think their servants beneath them, but Jesus calls his, his brethren, friends, and beloved ones. But particularly as a *minister* was Jude a servant of Jesus Christ. Ministers are servants of Christ, seeing that they are called to the ministry by Christ and for Christ; and they are the servants of his people for Christ's sake. They are not ordained to have, to hold, and to exercise a lordly dominion over Christ's heritage, but to love and cherish the flocks over which the Holy Ghost has made them overseers. The ministry is a work, and if well attended to, a laborious work, calling forth the exercise of many graces, and of much patience and endurance. All those who feed themselves and starve the flock, who make the ministry a handle for their own aggrandisement, and selfish purposes, are hirelings who will by-and-by receive their due reward. A true servant of Christ will aim to fulfil the duties of the ministry with honour to his master and for the good of souls. Such a minister was Jude; such ministers may the Lord send continually into his harvest. But Jude was known too as "the brother of James." The James here spoken of was James the Less, called the brother of our Lord. Now it is generally supposed that Jude wrote this epistle after the death of James, which is said to have occurred as follows:—Ananias the son of Annas ordered James to ascend one of the galleries of the Jewish temple to inform the people that they had without ground believed Jesus of Nazareth to be the Messiah. James immediately ascended a gallery, but instead of crying as he was bidden, he cried aloud that, Jesus was the Son of God and would appear in the clouds to judge the world. Upon beholding and hearing James so fearlessly assert the reality of the Redeemer's messiahship, many of the people glorified God and believed. But this bold confession enraged the Pharisees so that they at once threw him over the battlements of the temple on which he stood. Bruised, bloody, and maimed, he yet had strength to rise upon his knees, like his Master, to pray for his murderers. A shower of stones was the only answer they gave, and one, perhaps, tired of the scene of cruelty at last beat out his brains with a fuller's club. So died the brother of Jude, and so far was he from looking upon it as a disgrace that before all the world Jude gloried that he was related to such a worthy servant of Jesus. The death of James did not shake Jude's faith, nor cause him for a moment to disown his Saviour. He only proclaimed everywhere, that he counted it to be an honour to be united by even a fleshly tie to one who had thus suffered and died for Jesus. Such men as James are the noble men whose pedigree is worth tracing. Their names, their persons, their deeds, their sufferings, their deaths, can never be forgotten. They are the heroes of faith, and of them the world was not worthy. On high they live in person, and below they live in fame: and long as the world shall last their works shall follow them. To be allied to them, according to the flesh, is a greater honour than to be allied to kings, nobles, statesmen, and warriors, who have lived only for pomp, and wealth, and power, and aggression; but to be allied to them according to the Spirit, as sufferers for the cross, is a honour so great that the glories of heaven's eternity will alone reveal it. Jude must have thought of this when he subscribed himself "the brother of James."

Having thus introduced himself, Jude

next specifies the characters for whom he writes, "them that are sanctified by God the Father, and preserved in Christ Jesus, and called." Sanctification is here stated to be the work of God the Father. The simple meaning of the word sanctify is to set apart a person or thing for a holy purpose. Thus, in Exodus the Lord says, "And let the priests also which come near to the Lord, sanctify themselves, lest the Lord break forth upon them;" in other words, let them set themselves apart from the people, by cleansing, and keeping from polluted things. The Bible reveals that an innumerable multitude of the human race were set apart by God the Father before the foundations of the world were laid, to be saved out of the ruins of the foreknown fall. Thus Paul writes to the Ephesians, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us to the adoption of children by Jesus Christ to himself according to the good pleasure of his will." This passage is decisive, and the doctrine is plainly enough set forth. There is an election of grace, a people set apart according to Jehovah's eternal purpose, to be holy and without blame before him in love. They are not chosen to live in sin, to die in sin, and at last go to heaven in sin: but to live in holiness, die in holiness, and go to heaven in holiness. God cannot be all and in all in salvation without election. We must come to this, that either God must first choose man, or man must first choose God. If man first chooses God, then man must be the author of his own salvation, and the merit of his salvation must be attributed to himself: but if God first chose man, then God must be the author of salvation and deserves all the glory. But where is the Christian, however heterodox his creed, who will say, "Had not I have first chosen the Lord he would never have chosen me?" Some may have that kind of idea in their creed, who, every time they fall down on their knees and pray out of the fulness of the heart, give quite the contrary testimony to the Lord. Then their language is, "Hadst thou not first loved me, O Lord, I had never loved thee; if thou hadst not given me grace I should never have had grace; didst thou not keep me, I should never be able to keep myself: O Lord, carry on the good work that thou hast begun until it is finished in glory, and then on earth, and in heaven, thou shalt have all the praise." The doctrine of election always shines conspicuously in all Christians' prayers. If an Arminian and a Calvinist should be asked to pray, and we did not know which was the Arminian or the Calvinist, in all probability, we should not know the one from the other. If all Christians were to square their creed according to their prayers, there would be little or no controversy about the doctrine of election. Instead of this, however, their creeds are frequently made for them before God teaches them how to pray; and thus, after conversion they are inclined to endorse one theory, while their prayers prove that they actually believe another.

But those who are sanctified, or set apart, by God the Father for a holy purpose are also "preserved in Christ Jesus." In one sense, God is the preserver of all men without distinction. Job says, "I have sinned: what shall I do unto thee, O thou preserver of men." The Lord gives all men life, upholds them and grants them natural protection. In this sense, "the living God is the Saviour (or preserver) of all men, specially of those that believe." But preservation for the sanctified of God the Father extends far beyond natural protection; it is a preservation in Christ *before* time, in time and *after* time. God the Father always viewed the Lord Jesus as the Surety of his elect, and looked upon him as their covenant Head. On account of his covenant engagements on their behalf, all the Old Testament saints, from Abel downwards, were received into glory. Had not Jesus engaged in the fulness of time to have suffered on their behalf, they had never entered heaven. The preservation of the elect reaches from their birth to their death. Every event in this time state is for them overruled by an Almighty hand. When dead in sins, rebels to God, and wearing Satan's colours, God watches over them, preserves them, often blasts their designs, foils their sinful schemes, and prevents them from falling into the pit of perdition.

Some, when converted, under the influence of deep convictions and agonizing feelings have been tempted to commit self-destruction, but an invisible hand has held them back from the perpetration of the foul deed. Others have been well nigh overwhelmed with trials, difficulties, persecutions, and foul snares; and yet have been kept from openly dishonouring their profession. Some, it is true, have fallen because Satan desired to have them, that he might sift them as wheat; yet again have they been brought back to weep bitterly and bewail through life their weakness and folly. This preservation extends beyond death, safely conducting all believers from Jordan's brink to Canaan's shore; it extends over the day of judgment, securing them from condemnation before that righteous tribunal; and when the world shall be in flames, and creation's doom be sealed, then shall all the saints of God be found reigning *with* Christ through being preserved *in* Christ for ever and ever. Who can sound the depths of this wondrous phrase —"preserved in Christ Jesus?"

Those who are thus preserved in Christ Jesus are also "called." Here is an allusion to the work of the Holy Ghost. Those addressed by the apostle had been "called to be saints" not generally, merely through the administration of the word by the servants of God, but by the internal work of that blessed Spirit whose office it is to call effectually those who are predestinated, as we read: "Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified." And again, the apostle says to the church, "There is one body and one Spirit, even as ye are called in one hope of your calling." Those who are thus effectually called are represented as being "called unto the fellowship of Jesus Christ our Lord,"—"called out of darkness into God's marvellous light,"—"called unto liberty,"—"called to glory and virtue,"—"called to suffer like Christ,"—"called to inherit a blessing,"—"called to lay hold on eternal life." Thus this calling is a "holy calling," proceeding from the Holy Spirit, producing a holy people, and ever leading to holy results. Unless we have thus been "called," we have no religion; for "No man can say that Jesus is the Lord but by the Holy Ghost." "It is the Spirit that quickeneth; the flesh profiteth nothing."

Upon all these, wherever they may be found, the apostle bestows a benediction. He desires that God would grant them *mercy*, and manifest it to their souls, knowing that they would need it every day and every hour, and to the latest day of their lives. Nothing but mercy will do for these, mercy, sovereign, rich, exhaustless, and free,—mercy that can blot out all their guilt, bear with all their failings, reach them in every trying hour, and give them the victory at the last. He desires that they should enjoy *peace*. Mercy and peace go together, for the manifestation of God's mercy to the soul creates a solid peace within which passeth all understanding; and he would have them not only enjoy the peace of Jesus, but likewise to enjoy peace one with the other, walking with unity and thus strengthening each others' hands. He desires likewise, that they should live in the enjoyment of *love*, the love of Christ shed abroad in the heart, the knowledge of Christ's love to them, and the realization of a burning love in return to him; as well as love one to another which alone could promote peace and unity. All these blessed graces of the Spirit he would have "multiplied" that those who possessed them might grow in them and abound more and more.

Let us never forget this glorious indissoluble link of blessings; they that are sanctified by the Father, are preserved by the Son; they that are preserved by the Son will be called by the Holy Ghost; and those who are called by the Holy Ghost shall enjoy the mercy, peace, and love of God the Father, Son, and Spirit. Then in the work of salvation,—

> "Give to the Father praise,—
> Give glory to the Son;
> And to the Spirit of his grace
> Be equal honour done."

PRAYER, AND ITS ENCOURAGEMENTS.

That "the prayerless soul is a Christless soul" is a common-place assertion, and will be readily acknowledged; but it cannot be more common-place than it is solemnly true.

That assertion cannot be more true than the Bible-demonstrated declaration, that all real vital prayer is the work of the Eternal Spirit in an otherwise prayerless sinner's soul.

That Bible declaration is not more self-evident than is its contrast, its counterpart in that same soul, namely, that, "that which is born of the flesh is flesh." Hence the necessity for the counsel, caution, direction, encouragement, and strong incentive to prayers with which the word of God abounds. What, then, is the character of the encouragement,—"Hear what the unjust judge saith: and shall not God avenge his own elect?" "I tell you that he will avenge them speedily." Courage, then, poor trembler, hope on, cry on, soon thou shalt see HIM—

"Bringing salvation in his arms."

What, then, is the character of the "strong incentive." It is not the crashing thunder of Sinai, nor its forked fire. It is not the awful truth that the "roaring lion" earnestly is seeking whom he may devour. But it is a display of the inconceivable glory of "the brightness of the glory" of the eternal God.

Patience for a moment gentle reader.

That the eternal God could pity, could compassionate, poor fallen man; and to *prove* his pity leave the shining host above, and dwell below, I can conceive. That an incarnate God could be an outcast in this world, HIS OWN. That he could hunger, thirst, and have no certain dwelling; be rejected, and despised, and find no friendly hand, but sorrows; no sympathizing heart, but griefs, I can believe.

That *is* and through all this he magnified and put honour on his own unchanging law, and wrought a robe, the spotless purity and the sparkling glory of which shall deck his ransomed millions through an eternal day. That he should drink that same law's curse, sinking beneath its stroke, yet rising superior to it and to sin, to death, and hell, become that mysterious centre where all extremes meet; be guarded and welcomed home by "cherubic legions," and, victory-crowned, should take his seat upon his mediation throne, I can stand and wonder at. But, that in all this triumph, this exaltation and glory, he still "wears a body like my own" and can be "touched with the feeling of my infirmities," is to me a thought "too big for utterance," a mysterious deep where all my little thoughts are drowned.

Here, then, is a gospel incentive to prayer, "Let us come boldly to a throne of grace." Why? Because we have not an high-priest who cannot be touched with a feeling of our infirmities. Surely we may cease to wonder at infidelity's bold strokes. It wants more than sinful nature to believe that the greatest display of the great glory of the eternal God, is intimately, vitally, experimentally daily and hourly associated with the weakest feelings of a sinful worm. That my sorrows and sufferings, my conflicts and temptations, my doubt and dread, and keenly felt desertions, are felt by our incarnate God, is truly a great encouragement to prayer.

Let us, then, "cast not away our confidence;" but with an humble holy boldness "come," and although our prayers may appear to us to be but as the chattering of a crane or a swallow, as a whisper out of the dust, as a last "look again," or as groans which cannot be uttered,—be assured poor trembling one, be assured that, could you sit where Jehovah sits, and behold Jesus with love beaming in his eyes presenting *your* prayers in his golden censer, after setting them in order, you would not be discouraged in prayer any more.

A MAN IN KENT.

Fragments and Choice Sayings.

MISSING AT THE PRAYER MEETING.

"Not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another, and so much the more, as ye see the day approaching."

Who missed me at the prayer meeting? My Saviour, my pastor, my friends in Christ, my fellow labourers in the great work of evangelising the world, and of sanctifying *the Church*.

What did they miss? They missed my person in its right place, my voice in the sacred song, and my sympathy in the hearts' aspirations; thus others were wounded by my absence.

What did I miss? I missed the benediction of God—the approval of conscience—the greetings of the Saviour's friends—and the glow of holy peace which is promoted in these gatherings.

Why was I missing? I forgot the time, or I was employed in trifles, or I thought I was poorly, or I was allured by worldly friends, or I supposed my attendance on preaching services was enough, or to own the real truth, my soul was in a bad state, I had grieved the *Holy Ghost*—indifference pervaded my heart, and I was disinclined to the earnest spirit which breathes at a prayer meeting, secret prayer too was fearfully *cold*.

But for the sake of Christ, whose glorious name is honoured at the prayer meeting; for the sake of my friends who may be affected by my example; for the sake of the church, whose prosperity depends on prayer; for the sake of my own soul, which enters heaven by prayer, I will in future let nothing but God's obvious providence cause me to be missing at the prayer meeting.

FREE WILL.

That man hath free will, is not by us gainsaid; though we dare not give him so large a *freedom*, as the Jesuits presume to do. Freedom of will we know doth as essentially belong unto a man, as reason itself; and he that spoileth him of that power, doth in effect make him a very beast. For this is the difference betwixt reasonable and unreasonable creatures.—This liberty we acknowledge a man may exercise in all actions that are within his power to do, whether they be lawful, unlawful, or indifferent. In a word, as we condemn *Agapius* and others for bringing in such a kind of necessity of sinning, whereby men were made to *offend against their wills*, so likewise with *Polychronicus* and other men of understanding, we defend, that *virtue is a voluntary thing and free from all necessity*. But it is one thing to inquire of the *nature*, another to dispute of the *strength* and ability of free-will. And now since the fall of *Adam* we say further, that freedom of will remaineth still among men; but the ability which once it had to perform spiritual duties and things pertaining to salvation, is quite lost and extinguished. This then is the difference which God's word teacheth us to put, betwixt a *regenerate* and an *unregenerate* man. The one is *alive unto God, through Jesus Christ our Lord*. The other is a mere *stranger from the life of God, dead in trespasses and sins*; and so no more able to lead a holy life acceptable unto God, than a dead man is to perform the actions of him which is alive.—*Archbishop Usher*.

REPENTANCE AND FAITH.

True repentance is the tear of faith; and as the eye must exist previously to the tear it sheds; so must faith be wrought in the heart, e'er true repentance weeps.

Little faith goes to heaven, no less than great faith; though not so comfortably, yet altogether as surely.—*Toplady*.

SELF-DENIAL.

DIE to thyself, renounce the broken reed of thine own free-will, and put all thy trust in the grace of Christ, and it will give the old man his death wound, and break his knees in pieces. Be weak in thyself and strong in the Lord, and through faith thou shalt be more than conqueror.—*Samuel Ward*, 1630.

A Page for the Young.

ANSWERS TO QUESTIONS IN THE APRIL NUMBER.

To the Editor of the Primitive Church Magazine.

DEAR SIR,—I send these texts in answer to the questions in the Magazine for April. The Apostle was Peter, twice rebuked by Jesus. (Mark viii. 33, and Luke xxii. 61.) The Prophet was Daniel; he prayed three times a day under peril of being cast into the lions' den. The great man was David, he praised God seven times a day, Psa. cxix. 104.

HEPHZIBAH GABOUREL.

Aged nine years and six months.
Belize, August 14, 1862.

[We cheerfully insert the above replies although a little late, and we do so to encourage our distant young correspondent to favour us with other answers whenever convenient to herself. We also hope that the insertion of this note will incite our young friends at home to unite with this youthful writer in future replies. It will cheer them to know that a little girl, *four thousand miles away* is engaged in the same useful employment of searching the word of God. We would only add that the first of the above questions was also intended to include Peter's case as mentioned in Gal. ii. 11, 14.—ED.]

Answers to the recent questions will be given next month.

A BIBLE DICTIONARY FOR YOUNG PERSONS. *(Continued.)*

1 CHRONICLES.—This book comes next chronologically, or in order of time, and as we purpose in this list to follow chronology, we now take up the First of the Chronicles.

In one important respect this book stands alone among the other books of the Bible, and that is, in giving a direct genealogical account of the descent of the Jewish family from Adam, who was the first man upon the earth, down to the death of David the king. This valuable record covers a period of time containing no fewer than 2989 years, and the second book carries the history forward another 570 years, so that these two books of Chronicles, or as the Jews called them, *The Words of Days*, give a brief but most valuable sacred history of about 3468 years.

This first book contains, *first*, Tables of descent from Adam to Ezra, (chap. i—ix.) *Second*, The histories of Saul and David, (chap. ix. 35—44; x.—xxix.) *Third*, part of the history of the Jews when the kingdom became united under Solomon, (chap. xxix. 23—30.)

This book shows the direct line of ancestry from which the Redeemer came, and young persons as well as others may derive much useful information on this subject by tracing the descent as given in this book, in connection with Matt. i. 1—17, and Luke iii. 23—38.

In this book we have fine displays both of God's *providence*, *power*, and awful *purity*. The history of David is full of the first,—the overthrow of Saul and the fearful case mentioned in chap. xxi. 14, are terrible proofs of the second; and our young readers may read of the third in chap. xxii. 6—8, which we hope they will study to understand and remember.

[We have received very appropriate answers to some of the recent questions, from Mary Marsh, and Martha Marsh, both of Accrington, for which we are much obliged. The substance of their interesting letters we intend to give next month. In the mean time we beg our young friends to accept our thanks for their replies, and for the commendable industry which they evince on the part of both writers.—ED.]

Obituary.

MRS. ELIZABETH BOX,

The beloved wife of Mr. Charles Box, of Enon Chapel, Woolwich.

Mrs. Elizabeth Box was born in the neighbourhood of Blackfriars, London, Dec. 5, 1794. When young, she was naturally fond of the pleasures of the world, and being lively in her manners, her feet were set in slippery places; but the Lord mercifully preserved her, for she always maintained a high and strictly moral character and deportment. Living in the vicinity of Surrey Chapel, she frequently attended the ministry of the Rev. Rowland Hill, under which her conscience being often alarmed, she resolved to repent and turn to the Lord, but these resolutions being made in her own strength, were as often broken.

In the providence of God, when about eighteen, she went to take the management of a large millinery establishment, conducted by a godly uncle and aunt. In this house of business was a pious woman, who, witnessing the carelessness and unconcern of the deceased in reference to Divine things, made the following remark: "How solemn and awful a thing it is for a sinner to rise in the morning and lie down at night, without bowing the knee in prayer to God!" This remark was as an arrow from the bow of God to her soul, leading to her conversion.

Shortly after this, she attended the ministry of the Rev. John Clayton, then of Camomile-street, and was for some time a member of that church, but after a time, not finding the ministry so profitable as she desired, she was led in the providence of God, to hear the Rev. John Bailey, of Great Alie-street, where, under the Divine blessing, she received much additional light and comfort, and learned the way of the Lord more perfectly, especially to distinguish between the two principles in the believer, which was exceedingly helpful to her in solving difficulties in Christian experience. Under the ministry of Mr. Bailey, she was led to a more clear and experimental knowledge of the doctrines of grace, and to see Christ as the Alpha and Omega of a sinner's salvation. Seeing clearly the ordinance of believers' baptism, she was baptized in the year 1813, and joined the church in that place, where she continued till the removal by illness of the minister. Here it was the privilege and happiness of the writer to meet with her and to form a matrimonial alliance, which was very mercifully and happily continued for forty-three years.

Although savingly converted by sovereign grace, and receiving joyfully the gospel tidings of salvation through a precious Saviour, she was the subject of many fears and was far from enjoying gospel liberty, till it pleased the Lord to remove one of our dear children by death, about eighteen months old. Sitting one day very disconsolate on account of the bereavement, as well as the dark and distressed state of her soul, it pleased the Lord to shine with more than ordinary light and comfort by leading her to see that she *had been* and *was* looking to herself for joy and peace more than to Christ. This led her to embrace Christ more fully and exclusively; having a more clear view of the cross as the only medium of salvation. She felt, as good John Bunyan expresses it, the burden fall from her, and could say with the Psalmist, "He hath loosed my bonds," and like many others, thought she should never doubt again: but this she found not to be the case. Although at this time greatly comforted, and never altogether losing the savour, she still found, "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit."

She was led in the after stages of her pilgrimage very painfully to be acquainted with the inward conflict, to feel the great depravity of the heart, and to mourn over it before God, which led to deep self-abasement, and at times to exulting views of salvation by grace. As she drew nearer and nearer the close of her journey this was especially the case, as expressed in such ejaculatory expressions as these: "Surely the Lord will never save such a poor sinful creature as I am;" "O if the Lord will take me to heaven, how I shall praise him!" At another time she said to her husband, "O pray for me, the Lord will hear you, but he will not hear a sinner like me." Yet as her faith in

Christ did not fail, so neither did her hope nor her love, which were at times much strengthened to her joy and comfort; she would sometimes say, "What a precious Saviour is Christ! how I long to go to him!"

It pleased the Lord for the last twenty-five years to afflict her with deafness, so that it was very seldom she could hear a sermon, or enjoy the advantages of religious conversation, but this privation, though very trying, she bore with remarkable patience and resignation, and it was greatly made up by reading theological works, and especially the Bible, which she would frequently say "was the best book after all."

It pleased the Lord to bring her down very gently and by degrees. For several months previous to her dissolution, she appeared to be gradually bending to the grave, which she seemed to be conscious of. Previous to her last attack, which was in the beginning of May, she was much harassed by the enemy, and distressed in mind; but *after* that period, it pleased the Lord graciously to afford relief, and to drive back the foe. At evening time it was light, and she longed for the hour of her discharge and to go home, as she frequently expressed herself to her precious Jesus, repeating not long before her departure,—

"Other refuge have I none;
Hangs my helpless soul on thee."

Her sufferings for several days previous to her departure, notwithstanding all that could be done by the kindness and skill of her medical attendant, were severe and very trying, till nature, being exhausted, she fell into a sleep which lasted fifteen hours, from which she did not awake, but gently and without a struggle breathed her soul out, and sweetly fell asleep in Jesus, July 6. Although her sorrowing husband is by this trying dispensation deprived of the fond desire of his eyes, and the children of an affectionate mother, yet they rejoice that their loss is her unspeakable gain, for if hatred of sin, deep self abasement, sincere love to Christ, and an entire reliance on his finished work, be scripture marks of vital godliness, then was she a true Christian, and is now—

"Safe landed on that peaceful shore,
Where pilgrims meet to part no more."

Her mortal remains were deposited in the Woolwich Cemetery, on Monday, the 12th of July, when a very appropriate address was delivered by brother Dickerson, of Alie-street; and on the following Lord's-day evening, her death was improved by brother Moyle, of Peckham, in a most suitable discourse, founded on Isa. xl. 2: "Her warfare is accomplished." As a proof of the affectionate esteem entertained for the deceased and her bereaved partner, six carriages filled with members of the church and congregation joined the funeral procession, and a general mourning attire was visible at Enon Chapel.

Since the above painful bereavement, it has pleased the Lord, within the short space of a month, to take to himself and to join the ransomed spirit of her mother-in-law, Mrs. Martha Box, aged twenty-eight, the beloved and affectionate wife of Mr. John Box, of Camberwell, by which sudden and unexpected stroke a weeping and godly son is involved in deep sorrow. Her mortal remains were also deposited in the family grave at the Woolwich Cemetery, on Tuesday, the 12th of August, when Mr. Dickerson, who had known the dear deceased from a child, and also her beloved parents (now in glory) many years, improved the event at the grave in an address well suited to the mournful occasion. O Lord, "So teach us to number our days that we may apply our hearts unto wisdom."

Poetry.

HYMN FOR THE SABBATH MORNING.

O THOU to whom these hours belong,
To thee we lift our cheerful song;
And from this grateful altar raise,
Our morning sacrifice of praise.

To thee we owe this sacred day,
The throne of grace, the heart to pray;
And crave from thee alone the power,
To consecrate to thee each hour.

O let not earth or sin annoy,
Nor Satan mar this day of joy;
Be every worldly care withdrawn,
On this delightful Sabbath morn.

How oft with carnal passions toss'd,
Have we these days of heaven lost.
How oft have precious Sabbaths fled,
And left us still among the dead.

Thou Lord of Life, to every heart,
A Sabbath blessing now impart;
Our waiting spirits fain would rise,
And join the anthems of the skies.

O bear our thoughts from earth away,
On this thine own sweet Sabbath-day;
And let these hours of holy rest,
Reflect the worship of the blest.

Manchester, Sept. 13, 1862. WILLIAM STOKES.

Correspondence.

BAPTIST CHURCH, MIDDLESBOROUGH-ON-TEES.

To the Editor of the Primitive Church Magazine.

DEAR SIR,—My attention has been directed to a communication which appeared in your Magazine for August, and which contains so much misrepresentation, that I feel it to be my duty, for the honour of the Particular Baptist denomination, to furnish you with a few facts, which no one will attempt to gainsay.

What you kindly inserted in your July impression, contained nothing to elicit from your correspondent the unkind statements, which furnish another expression of the unchristian spirit which has been displayed for some time past.

We thank you for the expression of good-will in your July number, and ask your favour in giving due publicity to the following statement:—

Your "Strict Baptist" says, "Before Mr. McPhail came to be their pastor, the church had 'put itself in gospel order,'" &c.

The church was organized on the 13th of December, 1857. In accordance with the invitation of the church I came to labour amongst them, on the 30th of November, 1861, at which time there was no acknowledged foundation of doctrine and order. The constitution, a copy of which your "S. B." has furnished, was agreed to at a church meeting, held Dec. 18th, 1861. Your "S. B." can confirm the truth of this statement, yet I will furnish you with the following, which appears in our Church Records, and immediately precedes the insertion of the constitution:—"At a church-meeting, held December 18th, in prospect of shortly having a pastor settled over them, the church considered it desirable that an explicit declaration of its faith and order should be placed on record; and the following was unanimously agreed to, and ordered it to be inserted in the Book of Records of the church." Then follows the constitution. Thus, Sir, it was not before Mr. McPhail came, but at the time that he came, that the church "put itself in gospel order."

Your "S. B." continues: "To this form of constitution, Mr. McPhail gave his assent before he was chosen to be the pastor; but no sooner had he got...recognized...than he set about to overturn it," &c. That Mr. McPhail gave his assent to the constitution is true, and it is also true that Mr. McPhail gives his assent to it now, for it is still the foundation of the church, and no interference has been attempted. But that any attempt was made to "place absolute power in the hands of the pastor," is not true, nor the assertion that a resolution was passed, "which makes all the former acts of the church null and void," &c. Your "S. B." here makes reference to the 12th minute of a church-meeting, held April 30th, 1862, to which there was neither a dissenting voice nor vote, and which I copy *verbatim* from the church book:—"That as the minutes of the past church-meetings have not been preserved, we consider them lost to the church, and, therefore, null and void." You will at once see that this had reference only to the minutes of church-meetings held between the years 1857 and 1862, none of which had been preserved, and in no way interfered with "all the former acts of the church." Permit me to add that the church-meeting here referred to, was held to consider, what is termed "the balance of power subsisting in a Christian church." And the conclusions at which the church arrived, were mainly on the authority of Davidson's "Ecclesiastical

Polity of the New Testament." Nothing "arbitrary" was adopted, and all the power given into the hands of the pastor was, "that it was his duty to call the church together, and also to preside at its meetings;" and all the "arbitrary power" that has been exercised, was to prevent females from wasting the time at church-meetings—a course which had been constantly encouraged, in spite of the injunctions of Holy writ.

Your "S. B." then adds, "The consequence of all this is, that a large portion of the church.....have withdrawn from the communion, and are placed under the necessity of beginning their work anew," &c. This, Sir, compels me to give you a true version of this withdrawment of eleven persons from the Baptist church at Middlesborough. The leader of this party was placed upon his trial before the church, on the evening of June 25, under the following charges:—1st, An act of libel on Mr. McPhail's character, in a letter to the Rev. William Walters, of Newcastle; 2nd, Several charges of uttering falsehood. This trial was continued on the evening of July 1, at the close of which, a minute of censure was passed upon him, in favour of which he gave his own vote. The church further required that he should "give satisfaction for his proceedings," which "failing to give, he be requested to retire from his office of deacon, or be removed therefrom as a mark of the church's displeasure." Upon which he withdrew from the church. This, Sir, was on the 1st of July, and the communication to your Magazine is dated the 10th, being only nine days after.

I shall not give any opinion of my own, but if you wish, you can see the church books for yourself; and if you desire any confirmation of what I have stated, I enclose you the names and address of parties who are conversant with the whole matter, and to whom you may apply with confidence.*

It is to be regretted that one, professing to follow Him, in whose mouth no guile was found, should continue to expose himself to what the exercise of Christ-like love alone can spare him.

The present position of the Particular Baptist Church at Middlesborough is as follows:—It stands connected with the Northern Association of Baptist churches, into which it was received in the year 1858. It is in a very flourishing state. The present place of worship is too small, and we are putting forth earnest efforts to secure a suitable Bethel where we may worship God. With Christian regards, I am yours very sincerely,

WILLIAM McPHAIL.

17, *Albert-road, Middlesborough, Sept.* 12, 1862.

[On account of space chiefly, the above is slightly abbreviated; but in no instance has the true sense been at all affected.—ED.]

Reviews.

Puritan Divines. The complete Works of RICHARD SIBBES, D.D. Vol. 2. Edinburgh: James Nichol. London: James Nisbet and Co. Dublin: W. Robertson. Pp. 518.

It would be superfluous to add one word to the commendation we have already given (see July *Primitive Church Magazine*, p. 160) of these invaluable works of Dr. Sibbes. The author of "The Bruised Reed," "The Spouse," "A Breathing after God," "The Returning Backslider," "The Marriage Feast between Christ and His Church," &c., needs no endorsement of character from any modern pen. His productions resemble the ancient Canaan which "flowed with milk and honey," and whose exuberance invited the taste of every passing traveller. Of all the Puritan divines Sibbes, had the greatest *unction*, and to this day he stands unapproached in this rare grace of a Christian author. Others had more mind, and were greater masters of logic; but not one among them exhibited so perfectly as Sibbes, "the gentleness of Christ." Hence the charm which his productions carry to every reader, of whatever degree of grace. He supplies the "milk for babes," consolation to the sorrowing, encouragement to the timid, and edification to all. No British divine is so thoroughly suited to *all* classes as Dr. Sibbes, and no works can be read

* Revds. W. Walters, Newcastle-on-Tyne; J. T. Bannister, L. L. D., Sunderland; W. Leng, Stockton-on-Tees; W. Bontems, Hartlepool.

to so much profit by babes, young men, and fathers in Christ, as those of this excellent man.

The present volume will sustain this high encomium of the author, and confirm the worth of his works. Every page abounds with gems, and every paragraph is pregnant with divine truth. We select a few specimens almost at random, and submit them to our readers' notice, in the earnest hope that they will "mark, learn, and inwardly digest," this noble divinity. Can anything be more beautifully true than the following description of the *design* of God in his church?

"If, then, the church be a severed portion, then *we should walk as men of a severed condition from the world*, not as men of the world, but as Christians; to make good that we are so, by feeling the graces of God's Spirit in some comfortable measure, that so Christ may have something in us, that he may delight to dwell with us, so to be subject to his pruning and dressing. For, it is so far from being an ill sign, that Christ is at cost [expense] with us, in following us with afflictions, that it is rather a sure sign of his love. For, the care of this blessed husbandman is to prune us, so as to make us fruitful. Men care not for heath and wilderness, whereupon they bestow no cost. So when God prunes us by crosses and afflictions, and sows good seed in us, it is a sign he means to dwell with us and delight in us."—page 11.

Or, can the *purpose of election* be better defined than in the following terms?

"In choosing us, what did God aim at? Did he aim at these imperfect beginnings, to rest there? No; we were elected and chosen to perfection. For, as it is in this natural life, God purposed that we should not only have all the limbs of men, but grow from infancy to activeness and perfection. As God at first intended so much for our bodies, no question he intends as much also for the soul, that we should not only have the lineaments of Christianity, a sanctified judgment, with affections in part renewed, but he hath chosen us to perfection by degrees. As the seed first lies rotting in the ground, then grows to a stalk, and then to an ear, so God's wisdom shines here, by bringing things by degrees to perfection and undefiledness. His wisdom will have it thus."—page 83.

Equally excellent and deeply important is this description of grateful devotion for the love manifested in our calling to be saints:—

"And then when we believe in Christ, we offer and sacrifice ourselves to God; in which respect we must, as it were, be killed ere we be offered. For we may not offer ourselves as we are in our lusts, but as mortified and killed by repentance. Then we offer ourselves to God as a reasonable and living sacrifice, when we offer unto him, wit, understanding, judgment, affections, and endeavour; as Paul saith of the Macedonians, 'they gave themselves unto God first, and then their goods,' (2 Cor. viii. 5). In sum, it is that sacrifice Paul speaks of, 'to present our bodies a living sacrifice, holy, acceptable unto God,' &c., Rom. xii. 1. For a Christian who believeth in the Lord Jesus is not his own, but sacrificeth himself to him that was sacrificed for him. As Christ is given to us, so he that believes in Christ gives himself back again to Christ. Hereby a man may know if he be a true Christian, and that Christ is his, if he yields up himself to God. For 'Christ died and rose again,' saith the apostle, 'that he might be Lord both of quick and dead,' Rom. xiv. 9. 'Therefore,' saith he, 'whether we live or die, we are not our own,' Rom. xiv. 8. What we do or suffer in the world, in all we are sacrificed. So saith a sanctified soul, my wit, my will, my life, my good, my affections are thine; of thee I received them, and I resign all to thee as a sacrifice. Thus the martyrs, to seal the truth, as a sacrifice, yielded up their blood. He that hath not obtained of himself so much as to yield himself to God, he knows not what the gospel means. For Christian religion is not only to believe in Christ for forgiveness of sin; but the same faith which takes this great benefit, renders back ourselves in lieu of thankfulness.

So that, whatsoever we have, after we believe, we give all back again, 'Lord, I have my life, my will, my wit, and all from thee; and to thee I return all back again. For when I gave myself to believe in thy dear Son, I yielded myself and all I have to thee; and now, having nothing but by thy gift, if thou wilt have all I will return all unto thee again; if thou wilt have my life, my goods, my liberty, thou shall have them.' This is the state of a Christian who hath denied himself. For we cannot believe as we should unless we deny ourselves. Christianity is not altogether in believing this and that; but the faith that moves me to believe forgiveness of sins, carries us also unto God to yield all back again to him."—page 270.

Let but our churches be pervaded with divinity such as this, and Neology, Rationalism, Infidelity, and every other false and wicked system will speedily disappear from the land. A gospel ministry, thus freed from the dilutions of Arminianism on the

one hand, and Antinomianism on the other, will be mighty through God to overcome a rebellious world.

John's Vision in the Isle of Patmos; or a brief Exposition of the Book of the Revelation. By T. Slater, Author of "A Compendium of Ancient History." London: Jarrold and Sons, 12, Paternoster-row. Pp. 124.

Mr. Slater deserves commendation for his industry in the department of historic "exposition" with proofs of which this work abounds. But here we stop, being persuaded that as an "exposition" of the Revelation, this book but adds to the conviction that "John's vision" must after all be allowed to explain itself. Time will prove the best expositor of the sacred symbols witnessed by the favoured apostle in Patmos.

When we read in Mr. Slater's preface that he intended a work that should assist in obtaining "an insight into the meaning of the apocalyptic volume, *without entering into doubtful disputations,*" we hailed the intention with gladness, as a possible relief from the "doubtful disputations" of numerous other expositors of this difficult portion of Holy Scripture. But we regret to say that the author has not succeeded in his design, but that to a very considerable degree, he has rather increased than lessened the "doubtful disputations" which mark the expositions of this sacred book.

The author's description of the cherubim is open to very grave exception, as indeed are nearly all others on this difficult portion of Divine symbolism. The best theory on the cherubim is, upon the whole, that of Mr. Macleod, of Glasgow, in his valuable work on "The Cherubim and the Apocalypse." Without being demonstrative (demonstration being impossible), it is more sober and less speculative than any other with which we are acquainted. Mr. Mills on "Sacred Symbology," will also repay a careful perusal, and tend to hold in check the "doubtful disputations" of many of the modern prophets.

Mr. Slater's "exposition" of the Seals and the Seven Trumpets, is equally "doubtful," and in some of its portions both wild and inconclusive. For instance, his resorting to the apocryphal book of Enoch for support to his far-fetched interpretation of the fifth seal (page 19) is, to say the least, exceedingly suspicious, and serves to show the poverty of his proofs from Holy Scripture. We counsel him in future to abide rigidly by the Divine rule, to "compare spiritual things with spiritual," and to abjure all resort to apocryphal authorities.

He should remember too, that *past events,* having become historic facts, require no symbolic apparatus to explain them, for the simple reason that they explain themselves. Symbolism, therefore, cannot apply to the past without surrounding with a gratuitous mystery that which is already plain in the region of *facts;* and no possible advantage can accrue from the employment of such a mode of interpretation. Had he borne this in mind he would never have wasted valuable time and industry on the fanciful "exposition" of the Seals and Seven Trumpets, which he has given in these pages. We say it most unwillingly that anything more unsatisfactory it has seldom been our misfortune to read.

Strictures on some passages in the Rev. J. H. Godwin's *Congregational Lecture.* By John Howard Hinton, M. A. London: Houlston and Wright, 65, Paternoster-row. Pp. 48.

Mr. Godwin, the professor of Biblical Exegesis in New College, London, was appointed by his brethren to deliver the Congregational Lecture in 1859. He selected, or accepted, the subject of Christian Faith; and in the spring of the present year published the course in a goodly six shilling volume, that the Christian world might know his thoughts upon so grave a theme.

In various parts of this work Mr. Godwin has expressed himself with an amount of looseness or ambiguity that ill befits a learned professor when treating on the vital question of Christian faith. For if on any one subject the views of a public theologian should be scrupulously exact, this surely is that subject, inasmuch as upon this hang the cardinal doctrines of the gospel, and everything of importance in the salvation of man. Vagueness here is always dangerous, and frequently fatal. It seldoms stops short of a renunciation of some vital principle of divine truth, but travels on to Socinianism in one direction, or to Neology in another, and terminates by placing its pitiable victim among those who have "made shipwreck of faith."

Mr. Hinton has, therefore, performed a commendable work in these "Strictures" upon Mr. Godwin's views; and if anything can add to their excellence, it is the admirable Christian spirit in which they are written. He boldly maintains the great doctrine of justification by faith alone; and in exposing Mr. Godwin's vagaries on this important point, he has rendered essential service to the whole Protestant church.

Incense for the Family Altar, being Morning and Evening Psalms and Hymns for two weeks; suited to domestic worship, and set to appropriate music. Compiled by BENJAMIN SCOTT, F. R. A. S., Chamberlain of London, &c. London: Longman, Green, and Co. Pp. 30.

To the lovers of song and harmony at the Family Altar this beautiful volume will prove a valuable accession. It contains twenty-eight of our most popular tunes, set to four voices, with a piano accompaniment, and the words of a suitable hymn or psalm are given with each tune. The different airs are carefully harmonized, and the notation is beautifully distinct and clear. Our musical friends will be delighted to meet in this "family form," with the old favourites, among several other tunes, Abridge, Arabia, Eaton, the Morning and Evening Hymn, Pleyel's German Hymn, Manchester, Martyrdom, Rockingham, Sarah, &c., and we cannot conceive of any practice more sweet and becoming in a Christian family, than that of opening and closing each day in such a service of holy song. Mr. Scott merits our best thanks for a work so appropriate to the improved harmony of the present age.

BRIEF NOTICES.

The Effects of the Civil War in England. By HENRY RICHARD, 19, New Broad-street, E. C. Pp. 20.—An admirable production, which should be read and carefully pondered by every man in the land; and we shall be wanting in our duty if we do not bestir ourselves to place a copy in every Englishman's household.

Why are we here? or Reasons for joining a Baptist Congregational Church, &c. By THOMAS HANDS, Baptist pastor, Luton. Luton: J. Wiseman. Pp. 15. A calm, temperate, and able address on the Bicentenary question, which we strongly recommend to every Baptist in the kingdom.

The Olive Branches held out to State Churchmen in the "Baptist Magazine" examined, &c. By GEORGE GROVE. London: E. Stock, Paternoster-row. Pp. 13.—Mr. Grove is displeased with our contemporary for its Bicentenary shortcomings, and he administers a castigation. We hope that it may do us all good, and induce our reviewing brotherhood to "go and sin no more," lest something worse should befal the whole race of us. We thank Mr. G. for reminding us of our common duty.

Baby Baptism. A Correspondence, &c., between THOMAS DUNN and the Rev. J. KENNEDY. London: W. Freeman. Pp. 24.—An earnest defence of believers' baptism by a brother who knows nothing of half measures in the kingdom of God.

Gold or Grace; which is best. By the Rev. SAMUEL WALKER, a Curate of St. Matthew's, Gosport. London: W. Freeman. Pp. 16. A useful tract, written in a pious spirit, and directed to an end which all good men must approve.

The Grave of Jesus, a Dialogue on Christian Baptism. By BENJAMIN FARRINGTON, A. B. London: H. J. Tresidder. Pp. 32.—A neat little book, containing much truth, yet "mixed" with some expediency, against which the reader should guard.

The Believer telling what God hath done for his Soul.—Christian Contentment. Two Sermons by R. H. BROTHERTON, Graham's-town, Africa. Graham's-town: Godlonton and Richards. Pp. 16 and 16.—Africa will yet lift up its hands to God and call upon his name. It is wonderful that what were deserts less than a century ago, are now the seats of population, intelligence, and Christianity. "Many run to and fro, and knowledge is increased." Of this we have proof in these two sermons,—both alike excellent and useful. It is a remarkable sign of the times that in Graham's-town there should be a "Bathurst-street Baptist Pulpit;" and it is to the honour of the *Baptist Evangelical Society* to have placed in that important colony a minister of Christ, so sound, active, and efficient, as Mr. Brotherton. Long may he be spared to add to the list of the "*Bathurst-street Baptist Pulpit.*"

Baptism: its Design, Subjects, Mode, and importance. London: Simpkin and Marshall. Pp. 172.—This is, without exaggeration, the very best work of its kind that the present age has produced; and Baptists should regard it as a solemn duty to place a copy of it in the hands of their young people, whether in the church or the congregation. Not often is there such a mass of evidence on a given question brought within a compass so readable; and equally seldom are opponents so employed to support the point which they oppose. The compiler deserves the best thanks of our entire denomination; and our united energy to give his excellent production a world-wide circulation, will, we hope, be his reward.

Memorial Gift for the young. London: E. Stock, Paternoster-row. Pp. 96.—This beautiful little book on the "Bartholomew" question has been specially prepared for the young. A better present, one more appropriate to the occasion, we have not met with; and we should be defective in

duty if we did not recommend it to parents and Sunday-school teachers, as one of the best reward books of the day.

Church Reform in the Olden Time. A Bicentenary Lecture. By the Rev. WILLIAM BEVAN. London: John Snow, 35, Paternoster-row. Pp. 24.

Services on the occasion of the Death of the Rev. John Burnet, of Camberwell, London. The same publisher. Pp. 85.—Mr. Bevan's lecture does him honour. It will compare with any that have appeared on the Bicentenary platform. And the Memoir, &c., of Mr. Burnet will be read with great interest by those who knew the eminent worth of that minister. Truly "he being dead, yet speaketh," in this memento to departed excellence.

The Book of Decrees in the hand of the Mediator. By GEORGE WRIGHT, Pastor of the Baptist Church, Beccles, Suffolk. Pp. 32. London: W. H. Collingridge, Aldersgate-street, E.C. Second Edition.—A calm, judicious, and, we may add an excellent discourse, very much unlike the trashy divinity of too many modern pulpits. This discourse will bear a close reflection, and though possibly a certain class of readers may not agree with the venerable author in every point, yet even such cannot peruse it in vain. It deserved a reprint, and we rejoice to see a "second edition," of any production containing sound divinity such as this. We sincerely desire for it a large circulation.

The Strict Baptist Mission. Report, 1862. —A good report and an encouraging one. But why another division in the Strict Baptist ranks? Already we have some six different sections to exhibit our weakness to the world; therefore, why another? Are we not fairly open to the charge of the Corinthians of old? 1 Cor. iii. 3, 4. In more respects than one, verily, "*the children of this world are in their generation wiser than the children of light.*" (Luke xvi. 8). Let us hope, however, that these divisions will be overruled for the spread of divine truth."

Intelligence.

Foreign.

AMERICA.

WAR,—HORRID WAR!

Richmond. What must not be the poverty, the suffering, or the absolute starvation in the capital and other towns of the Southern States, when the following statement can be true? A letter appeared recently in the London "Times," dated Richmond, August 3, which says, "There is a great deal of suffering here. Coffee sells at 3 dollars per lb. (12s. 6d.); tea 7 dollars (£1 9s. 2d.); brown sugar, 75 cents per lb. (3s. 1½d.); eggs, per dozen, 1 dollar (4s. 2d.); milk, one dollar (4s. 2d.) per gallon; calico, 75 cents per yard (3s. 1½d.); linen, two dollars (8s. 4d.) per yard; hats 14 dollars (£2 18s. 4d.); boots, 25 to 40 dollars per pair (£5 4s. 2d. to £8 6s. 8d.); shoes, 15 dollars (£3 2s. 6d.); salt 12 cents per lb. (6d.); flour, 13 dollars per lb. (£2 14s. 2d.); butter, 1 dollar (4s. 2d.); writing paper, 30 dollars per ream (£6 5s.); potatoes, 6 dollars per bushel (£1 5s.); any kind of coat, 50 dollars to 75 (£10 8s. 4d., to £15 12s. 6); pants, 25 dollars (£5 4s. 2d.); About 500,000 persons more here than before the war. No prospect of an end."

Another letter gives a Southern view of what is called "Secession." The writer is stated to be a gentleman who held "an important office in the American Government previous to the election of Mr. Lincoln. It is of recent date, and is written in all the sincerity and unreservedness of mutual confidence:—

"This accursed attempt of one section to set up an independent government must sooner or later fail, and fail ignominiously. I am bound in duty to share in the burdens, and to do what I may to alleviate the sufferings which the attempt has brought upon those among whom I was born, but I will take no office in it—the highest would be no inducement—nor will I share in the terrible responsibility. *No words can depict the horrors which I witnessed both at Richmond and upon my journey there and back. The deaths then occurring at Richmond were fully equal to one hundred and fifty per day. More than seventeen thousand sick and wounded are now in the Richmond hospitals.* The recent seeming success of our arms will only serve to accelerate the downfall of our short-lived Confederacy.'"

When these scenes of suffering are contemplated, and when it is remembered that they are *invariably* the fruits of war wherever that scourge exists, what Chris-

tian heart is there that will not pray, "Lord, rebuke among the nations, that they may learn war no more!" (Isa. ii. 4.)

Provincial.

SUNDAY-SCHOOL SERMONS, WATERBARN.

THE services in connection with the Baptist Sunday-school in this place were held on Lord's-day, July 27. In the morning, an address to the scholars and teachers was delivered by the Rev. J. Howe, pastor of the church. The annual sermons were preached by the Rev. T. Pottenger, of Rawden College, in the afternoon from Matt. i. 21, and in the evening from Titus ii. 13. The collections for the day amounted to upwards of £56.

The congregations were very large, the weather being favourable. The school contains 440 children and young persons, with 50 teachers, for whose accommodation we need more room than we at present possess. Should God in his providence see fit to favour us with more prosperous times, we trust to be enabled to enlarge our borders, and thus supply the wants of our rapidly increasing population.

General.

LIST OF ANCIENT BAPTIST CHURCHES IN ENGLAND.

(Wales, Scotland, and Ireland will follow.)

Place.	Date of Church.
Hill Cliffe, Cheshire*	†15
Kingsbridge, Devonshire	16
Tiverton, Devonshire	16
Hawkshead, Lancashire	16
Bridgewater, Somersetshire	16
Gildersome, Yorkshire	16
Eythorne, Kent	1604
Misterton, Nottinghamshire	1610
Stoney Stratford, Buckinghamshire	1623
Shrewsbury, 1st church, Shropshire	1627
Commercial-street, London	1633
Devonshire-square, London	1638
Newbury, 1st church, Berkshire	1640
Reading, 1st church, Berkshire	1640
Kingstanley, Gloucestershire	1640
Hook-Norton, Oxfordshire	1640
Alcester, Warwickshire	1640
Warwick, Warwickshire	1640
Coventry, Warwickshire	1643
Smarden, 1st church, Kent	1644
Dartmouth, Devonshire	1646
Bourne, Lincolnshire	1646
Spalding, 1st church, Lincolnshire	1646
Plymouth, 1st church, Devonshire	1648
Wantage, Berkshire	1648
Bewdley, Worcestershire	1649
Bedford, Bedfordshire	1650
Loughwood and Kilmington, Devonshire	1650
Alconbury Western, Huntingdonshire	1650
Sutton in Elms, Leicestershire	1650
Newcastle-on-Tyne, 1st church, Northumberland	1650
Bristol (Broadmead)	1650
Bromsgrove, Worcestershire	1650
Worcester, Worcestershire	1651
Coningsby, Lincolnshire	1651
Keysoe, Bedfordshire	1652
Abingdon, Berkshire	1652
Hamsterley, Durham	1652
Rowley and Shotley, Durham	1652
Llanwenarth, Monmouthshire	1652
Bromley and Broomhaugh, Northumberland	1652
Chard, Somersetshire	1653
Ingham, Norfolk	1653
Peterborough, Northamptonshire	1653
Ashford, Kent	1653
Boston, 1st church, Lincolnshire	1653
Exeter, 1st church, Devonshire	1654
Tewkesbury, Gloucestershire	1655
Bourton-on-the-water, Gloucestershire	1655
Upottery, Devonshire	1655
Steventon, Bedfordshire	1655
Bristol (King-street)	1656
Sodbury, Gloucestershire	1656
Broughton, Hampshire	1656
Stogumber, Somersetshire	1656
Wedmore, Somersetshire	1656
Commercial-road, East, London	1657
Coate, Oxfordshire	1657
Paulton, Somersetshire	1658
Pershore, Worcestershire	1659
Yarmouth, Norfolk	1659
Cirencester, Gloucestershire	1659
Cranfield, Bedfordshire	1660
Winslow, Buckinghamshire	1660
Stow-on-the-Wold, Gloucestershire	1660
Hitchin, 1st church, Hertfordshire	1660
Blaenau Gwent, Monmouthshire	1660
Southwick, Wiltshire	1660
Newport Pagnell, Buckinghamshire	1662
Willingham, 1st church, Cambridgeshire	1662
Broughton, Cumberland	1662
Harlow, Essex	1662
Ryeford, Herefordshire	1662

* For a brief account of this venerable church, see the close of this article.

† These defective dates indicate uncertainty as to the year of the formation of the respective churches.

The above list,—to which, probably, a few others may yet be added from hitherto unpublished sources,—is a fair though not

perfect record of Baptist churches two hundred years *of* age, or upwards. For the most part, they arose in "troublous times," and were honoured of God to be the conservators of Gospel truth when, with few exceptions, all around was error. They were the Goshens in the land of Egypt, and though the light may not be said to have been *brilliant*, it was more valuable, for its strong and solid clearness, pointed out the way to the Cross through a land that was little better than a treacherous morass. We owe deep gratitude to God for having blessed us modern Baptists with such honoured predecessors in the faith.

The following churches, though not yet of age to rank with the foregoing, belong to the same general period, and merit the distinction due to the seventeenth century.

Place.	Date of Church.
Kirton-on-Lindsay, Lincolnshire ...	1663
Wisbeach, 1st church, Cambridgeshire	1665
Lyme, Dorsetshire	1665
Barnoldiswick, Yorkshire	1668
Westbury Leigh, Wiltshire	1669
Crockerton, Wiltshire.....	1669
Norwich (St. Mary's), Norfolk.....	*1669
Burgh and Monksthorpe, Lincolnshire	1669
Tottlebank, Lancashire	1669
Kirtling, Cambridgeshire	1670
Warford, Cheshire	1670
Norwich, 2nd church, Norfolk.....	1670
Upton-on-Severn, Worcestershire...	1670
Borough-road, London	1674
Amersham, Buckinghamshire	1675
St. Alban's, 1st church, Hertfordshire	1675
Cloughfold, Lancashire	1675
Berkhampstead, Hertfordshire	1676
Morcott and Barrowden, Rutlandshire	†1678
Hemel Hempstead, Hertfordshire...	1679
Wycomb, 1st church, Buckinghamshire	1680
Braintree, Essex	1680
Tring, Hertfordshire	1680
Downton, 1st church, Wiltshire ...	1680
Weston-by-Weedon, Northamptonshire	1681
Wendover, Buckinghamshire.....	1683
Walgrave, Northamptonshire	1686
Killingholm, Lincolnshire.....	1686
Carlton, Bedfordshire.....	1688
Leicester, 1st church	1688
Fleet and Holbeach, Lincolnshire...	1688
Gosberton, Lincolnshire.....	1688
Roade, Northamptonshire.....	1688
Yeovil, Somersetshire.....	1688
Henley-in-Arden, Warwickshire ...	1688
Luton, 1st church, Bedfordshire ...	1689
Colchester, 1st church, Essex	1689
Lynn, 1st church, Norfolk	1689
Frome, 1st church, Somersetshire...	1689
Guildford, 1st church, Surrey	1689
Bradford, 1st church, Wiltshire ...	1689
Salisbury, Wiltshire	1690
Lymington, Hampshire.....	1690
Dunstable, 1st church, Bedfordshire	1691
Little Wild-street, London	1691
Maze-pond, London	1692
Kimbolton, Huntingdonshire	1692
Spaldwick, Huntingdonshire.....	1692
Brampton, Devonshire	1693
Southhill, Bedfordshire.....	1693
Isleham, 1st church, Cambridgeshire.....	1693
Olney, Buckinghamshire	1694
Arnsby and Countesthorpe, Leicestershire.....	1694
Chipping Norton, Oxfordshire	1694
Sheepshead, 1st church, Leicestershire	1695
Epworth and Crowle, Lincolnshire.	1695
Kettering, Northamptonshire	1696
Collingham, Nottinghamshire	1697
Bridlington, Yorkshire	1698
Great Ellingham, Norfolk.....	1699

The most ancient of the foregoing churches, is the one at Hill Cliffe, Cheshire, about two miles, or a little over, from the town of Warrington. Whether this church was actually the first Baptist *church* in England, that is, the first organised body of Baptists in the country it is impossible to affirm, for so early as 1457 there were articles of indictment brought against persons who are reported to have been members of a church at Chesterton, near Cambridge, in which they are charged with the "heresy" of believing that "a child does not need, and ought not, to be baptized." But whether there was a *church*, a gospel church, in any proper sense, at that early date at Chesterton, is doubtful, or rather, is not yet proved. If there were, it has long since disappeared, and but little now is known of such a body beyond some vague floating traditions.* But it is

* A *Strict* Baptist church for 176 years. But what *at present*, the well-known Norwich Chapel Case can best explain.

† The *reported* Baptists of the whole of Rutlandshire are but 208.

* That a gospel church, or at least the gospel was needed at Chesterton, at the above period will be readily inferred from the following record of its morality, as given in the "*Cambridge transactions during the Puritan period.*" Vol. 1, p. 299.

"April, 1581.—Resistance made to the proctor of Cambridg inhibitting a bearbayting at Chesterton, on a Sonday in sermon tyme. Sonday, 22d day of April, 1581.

Mr. Neville, proctour of the University of Cambridg, accompanied with Mr. Parr, tanker, Mr.

different with the church at Hill Cliffe, for that has maintained a continuous existence from a very early date, and is the mother church of the Baptists in Liverpool and in various other parts. Tradition gives it an existence prior to the Reformation under Luther, and "it is ascertained that a Mr. Weyerburton, a person of property and a devoted man, was its recognised minister,—that he remained with the people to the end of his days,—and that he *died* in the year 1594. This fact being beyond doubt, there is at least a *probability* in the tradition that the church was [at least], coeval with the Reformation, which may be said to have taken place in 1529." (History of the Midland Association, p. 163.) What were the circumstances immediately preceding the formation of this church, why began in a locality so comparatively obscure and out of the way,—and the antecedents of Mr. Weyerburton *as a Baptist*,—are questions which for the want of more complete information, we are not able to answer.

Interesting particulars respecting the various churches in the above list will appear from time to time in these pages, as other claims will allow.

NORTHERN BRANCH OF THE BAPTIST EVANGELICAL SOCIETY.

The half-yearly meetings of the above Society were held in the Baptist Chapel, Golcar, near Huddersfield, on Wednesday, Sept. 10. The business meeting commenced at eleven o'clock in the morning. After singing and prayer, brother Watts was elected chairman; and sundry matters connected with the interests of the Society received the earnest attention of the brethren present.

In the afternoon, at two o'clock, a large number assembled for public worship. The hymns were announced by brother Hall, of Chapel Fold; brother Crumpton, of Salendine Nook, read the Scriptures and prayed; and a powerful sermon, which was listened to with great interest and profit, was delivered by brother Stokes, of Manchester; the text was Col. i. 28.

A public meeting was held in the evening at six o'clock. The chapel was well filled. Brother Watts again presided. After prayer by brother Hall, addresses were delivered by brethren Stokes, Geisler, from Saxony, Howe, Parker, and Crumpton. A collection was made in aid of the funds of the Society. The meeting was an encouraging one. Brother Geisler's address proved to all present that the Society is not labouring in vain.

Nothing could exceed the kindness of the Golcar friends throughout the day. This was duly acknowledged in a direct vote.

It was resolved that the next meeting of the Society be held at Haslingden.

Edward Parker.

Hutchenson, Mr. Farr, junior, and a bedell, sent by Mr. Vice-chancellour to inhibit a bearebaiting at Chesterton, and finding the beare at stake, where he had been bayted in the sermon time, betwene one and two of the clock in the afternoone, was thus entreated as followeth," &c.

What must have been the religious condition of the place when a bear could be baited "in the sermon time," on a Lord's-day! Yet such was England, *merry England*, in the days of yore.

BAPTISMS.

Ogden.—On Lord's-day afternoon, August 10, 1862, Mr. Nuttall preached to a very crowded congregation from Acts ii. 41. After which he baptized ten persons on a profession of their faith in Christ; two from our own congregation, and eight from our branch school and preaching room at Durn, Littleborough, who we fervently hope will prove useful labourers in that part of our Lord's vineyard. On Lord's-day, September 7, Mr. Nuttall baptized two persons on a profession of their faith in Christ; one was an aged handmaid of seventy-five years, both were from our branch-school and preaching-room at Durn, Littleborough.

Buckland, St. Mary, Somerset.—Four females were baptized by Mr. Brooks for Mr. Hallet the pastor, and the little band were much cheered by this addition. May they have many more, and long prove a beacon-light among the Western churches.

East Mersea Island.—Five men and one woman were recently baptized in the open sea, and on the succeeding Lord's-day added to this little, but faithful band. Shortly prior to these, a brother from the Congregationalists was also baptized, who is now employed as an "ambassador for Christ." Mr. Brocklehurst, of Colchester, administered the ordinance, in the absence of the pastor, owing to domestic affliction. This church is faithful for God: may it remain so down to the end of time.

Borough-green.—On Lord's-day, Aug. 17, Mr. Frith baptized *three* believers, after preaching to a very *attentive* audience.

Latchford.—On Sunday, Aug. 3, five persons were baptized on a profession of their faith in Christ, and, with another sister, were received into the church.

Sunnyside.—On Sep. 6, 1862, Mr. Nichols had the pleasure of baptizing a youth of sixteen, from the Sabbath-school, who was received into fellowship on the following day, after a sermon from Eph. ii. 10.